1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

623 The councillors go in a body, taking with them twenty or more girls adept at singing and dancing, hired musicians, a bull or cow, two or three mules laden with bread, and quantities of tea, sugar, and candles. The cost of the presents and the fees of the musicians are paid out of money collected in fines.

DUTIES OF THE TRIBAL COUNCIL

646 692 The task of the tribal council is to render judgment, exact fines, and destroy property in cases of adultery caught in the act, murder, and woundings; to make decisions as to tribal alliances in warfare; and to interfere with internal fights in other tribes.

Adultery caught in the act. A husband who surprises his wife in the act of adultery has 684 the traditional privilege of killing the man, removing his genitals and placing them in the mouth of his corpse, killing his wife, and ripping her from pubis to diaphragm with a knife. 837 This action is a privilege and not a duty. Many husbands are physically unable to do so; others are disinclined; still others mutilate their wives by cutting off the fleshy parts of their noses and let them go. One instance is known in Gzennaya of a man who thrust live coals into his wife's vagina and then released her. In at least half the cases, recently at any rate, no revenge is taken on the woman, her divorce and disgrace being considered ample punishment.

When the members of the tribal council hear of this event, they leave whatever they are 646 doing and go as rapidly as possible to the adulterer's house. This they burn; they impose a 684 fine of one thousand dollars or thereabouts, depending on the usage of the tribe, and on the importance of the *bone*. The fine is accepted either in cash, livestock, land, or in all three. 692 When land and livestock are taken they are sold on the spot, not by bidding but by arbitrary prices, fair to the victim, placed on each animal or portion of land. If the proceeds of the sale exceed the amount of the fine, the balance is returned to the *bone* of the adulterer. If the adulterer and the adulteress belong to different *bones* the burden of the fine is shared between the *bones*. If the adulterer has survived the vengeance of the injured man he must T58 leave the tribe forever. Women who survive go back to their families, forcibly divorced and forbidden to marry again.

After the cash of the fine is in hand, it is divided among the *fifths*, each receiving an 684 equal share, to be divided evenly among each *canton* composing the *fifth*. Thus the *canton* of the offenders receives back a portion of the money which some of its members have paid. It often refuses to accept this, in which case the money goes to the actual payers. *Cantons* friendly with that of the adulterer may likewise refuse to accept, and their money too is returned.

646 *Wounding.* When one man wounds another, the tribal council comes to the offender's 692 house and exacts a fine of five hundred dollars after questioning the councillor or councillors 683 belonging to the offending *bone*. The fine is always paid by the *bone* as a whole, whether the blood money is or not.

646 *Murder.* When one man murders another, whether or not in retaliation for a previous murder, the tribal council comes to his house, which it burns, providing it dares to. It cuts down the fruit trees and inflicts a fine of a thousand dollars. If the man and his *bone* refuse to pay the fine and resist the burning of the house or the cutting of the trees, the members 684 of the tribal council attack them. This fight may last anywhere from a half hour to several months, and may turn into a war. If the *bone* which has refused has no allies, it seldom wins, 621

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789 Olive leaves may be used only for soaking off or for burning.

Oleander leaves may be used for soaking off or for burning. They are used especially in the treatment of malaria.

Pomegranate sticks are used only for shaking at a man to make him boast.

Split reeds are used only for burning.

Leaves of the reed have the same restrictions and use as those of the oleander.

Eggs are used only in the cure of sore eyes. The student passes the egg seven times around the orbit of the patient, then breaks the egg, finds a white speck of albumen in it, and throws the egg away. He claims that the speck of albumen is the illness of the eye, which he has removed. In bad cases he uses three eggs, one on each consecutive day for three days.

Amulets written on lead are used as protection against *jnun* while walking alone at night and against bullets in battle, and are worn by women to prevent their husbands from doing them bodily harm should they be caught in adultery. When used for the last-named purpose they are very expensive.

Hair cut from the head is used as string to tie amulets to trees, and cloth cut from garments is used to wrap the amulet or to burn with it.

The type of amulet used for attachment to the body is rendered impotent if borne over a major stream, such as the Bayu, Nekor, Ghis, Kert, Muluya, or Wergha, or over the sea. Branches of streams do not count. There are two ways to prevent this: by putting the amulet in a loaf of bread with salt before crossing, and by sewing a sprig of an herb called *er ḥamr* in its case. This herb is rare, and is sold in markets for an exorbitant price.

In all cases in which more than one amulet, such as seven, fourteen, or twenty-eight leaves, must be employed, for burning, soaking, or the like, one must be used on each consecutive day after and including the first day; otherwise the charm will not work.

The price of the materials used in the charm is not included in the fee charged by the student. He requires the applicant to go out and get anything needed; he must kill a bat or hoopoe if the blood of either is necessary. Payment is not made until the treatment is finished, and only in case of success. Such is the complexity of the formulae employed and so great are the possibilities of error that failures are attributed to mistakes in technique.

This type of magical practice is not approved by everyone, and such actions are performed in secret. A clerk loses his position if he is caught writing amulets.

THEIRA OF THE *JNUN*

This is the same type of magic as ordinary *theira*, except that the formulae are obtained from various books. Only one half the data in the manuals is obtained from the Koran; the other half is extracted from other books, which deal with the *jnun*; these are very rare, and are kept hidden. This type of *theira* is more sinister and dangerous than the other, and is concerned, among other things, with the prevention of sexual intercourse among newly married couples. The following are typical examples:

1. The student writes on the palm of an applicant's right hand. The applicant looks at this until he sees *jnun* walking across it, in the forms of dogs, cats, and black men with evil faces, and clothed only in tall turbans.